

# *The* AMERICAN FRIEND

September 10, 1953

## Dwelling in Safety

Anne Z. Forsythe

## Jesus' Religious Standard

Lyman Jackman

## Friends Meet on Lake George

New York Yearly Meeting

## Interview with Archer Tongue

An English Visitor

## Test of Membership

Editorial

OUR NEXT ISSUE: The Church's Impact on Social Issues



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## DWELLING IN SAFETY

(By Anne Z. Forsythe)

*"I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety." (Psalm 4:9)*

If the only thing we had to fear were fear itself, we could easily be rid of it. We would not even need a magic wand. One firm decision, and it would be gone.

It is not as simple as that, and the reason is that fear is inextricably bound up with self. Fear is at bottom self-preoccupation. The stronger the fear, the greater the self-concern. One cannot be banished without the other.

The antidote to involvement with self is abandonment to God; fear replaced by trust. We cannot, however, come by trust all at once, in a lump sum to pay off the bad debt of fear. We can earn it, as steadily increasing income, by learning to liquidate self-centeredness.

Fear is always rooted in self.

\* \* \* \*

There is, indeed, holy fear, another name for reverence. The first object of reverence is God. When we extend this to the kind of "reverence for life" preached and practiced by Albert Schweitzer, we are drawn into concern for others; into what Simone Weil calls "attentiveness."

There must be unselfish concern for others. We should care about the condition of the world, of captives, of orphans; we must give protecting thought to family and friends, and the friendless. Such consideration for others, both in thought and effort, need not partake of fear.

\* \* \* \*

The pricks and pangs of fear are symptoms that benevolent attentiveness is tinged with anxiety for the self. What pain, stress or loss may come to me through damage to *my* world, *my* mate, *my* child?

Certain fears are common to us all. We fear for the world itself: may this world that I know and love be annihilated? We are concerned about bodily welfare: what may poverty, accident, disease, old age, death, do to me and mine? We are anxious, for ourselves and our kindred, about character, personality and ability: can we make friends, make good in school, make a good impression socially and professionally? Can we measure up and get ahead? How can we meet the responsibilities and demands of life?

Fundamentally fear expresses nagging and inordinate concern for ourselves and for those whose success or failure will reflect on us, or whose pain and sorrow will affect us. Even if we believe we can bear personal humiliation, can we bear it for our loved ones? Can we endure that suffering and pain come to them?

At the root of specific and acknowledged fears is the human ego. It is equally and deeply present in nameless anxiety, that obscure and haunting dread.

The confining preoccupation with self, the prisonhouse of fear, is aggravated if we try to rely on our own resources alone.

Liberation from fear necessitates escape from self to trust in God. It means practically turning ourselves inside-out, and the formula is found in familiar words:

"Perfect Love casteth out fear." (I John 4:18)

"Be not therefore anxious for the morrow." (Matthew 6:34)

Perfect love, which is patient, enduring, without envy, means total self-forgetfulness. In the measure that we forget ourselves, we can surrender to God, we can cast ourselves into the "everlasting arms."

This is easier to do when we feel weak than when we feel strong and that is why Paul says "when I am weak, then am I strong."

Perfect love does not ask anything for itself. We cannot trust and at the same time try to further our own ends. If our aims and activities reflect our will, or even our idea of good, instead of God's, we know a meager kind of trust. There is a divine *quid pro quo*.

\* \* \* \*

Trust in God, besides requiring the self-forgetful surrender of love—and the more perfect the love the more complete the trust—demands foregoing anxiety for the morrow. We are not, of course, to be lackadaisical. Jesus means us to plan ahead and be good stewards of time, but he warns us not to worry about the future, not to borrow trouble. "Be not therefore anxious about the morrow" rather than "take ye no thought for the morrow." Settle down to live in the present.

Besetting fear is both self-centered and future-centered. Trust commits the world, the flesh and the future to God.

Initially, at least, trust requires an act of courage. It is like diving into deep waters although we are not sure we can swim. In the very act of taking the plunge, we leave part of our self-centeredness behind. Finding ourselves floating, not so much swimming as "being swum" in God's sea, we sense that we are buoyed up by trust.

"I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety." (Psalm 4:9)

\* \* \* \*

It is *right now*, in this very moment, that we have to risk the plunge. By repeated plunges, or series of calculated risks, we create a succession of trusting moments. As we rely on them trust becomes more and more continuous.

The trust, the buoyance, work only for God's purposes. We sink of our weight whenever we go against His will. This is one way we can tell when self-preoccupation creeps into us again. Its effect is to "get us down."

Peter stepped out bravely on the water, trusting himself to be divinely

(Continued on page 285).

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# Editorials . . .

## The Test of Membership

*There will be diverse opinions of readers on the treatment of this subject. Correspondence is always invited on this and other topics.*

A Friends Meeting recently refused, for the time being, membership to certain applicants who were not ready to accept the traditional Friends peace testimony. It was the right and the responsibility of the Meeting to make its own judgment on the cases involved. Doubtless Friends of this Meeting were even more considerate and tender with these applicants than if they had expressed complete agreement on all points of faith. They were not simply "rejected," but asked to give further thought to the meaning of membership and to the spiritual implications of the peace testimony, and were encouraged to continue in the fellowship of the Meeting until such time as might seem proper for the further consideration of their applications.

This action represents a commendable spirit of care and concern that is quite unusual for a present day Friends Meeting. These applicants were not "cut off" by refusal of the Meeting, but were brought further into the circle of concern.

However, the basis for postponement, if not rejection, of membership will doubtless be questioned by many Friends. What is the test of membership in a Friends Meeting? Is the lack of agreement on the peace testimony a sound reason for refusal, granted that all other qualifications are satisfactory? When is one a real member of any spiritual body?

One Christian Church body answers the question by having no listed membership at all. It is assumed that if someone attends, participates and gives every evidence of actual spiritual membership he is a member and no writing of his name on the record can confirm or seal it.

There are values in having a record of members, yet the above interpretation has merit. Again it raises the question, what is membership. An illustration can be seen in the original concept of Friends, and let us hope it still holds, on the gift of ministry. Friends did not claim to *make* a minister by action of the monthly Meeting—that was a gift from God and the Meeting could only make a *record* of the fact. Hence the "recording" of ministers.

Is this idea equally valid in the case of "receiving" persons into membership? In actual practice and in spiritual concern one becomes a member of a Meeting. It remains only for the Meeting to decide whether his membership is sufficiently deep and strong, whether he is indeed a branch of the vine, and then to make a record accordingly. The realness of membership is determined by what happens between the

member and the body he "joins."

If this be true can intellectual disagreement stand in the way of *real* membership? Do persons find themselves completely in fellowship spiritually yet unagreed on the application of their faith and experience to certain social problems such as responsibility to the state? The answer seems to be unmistakably that they do—that something deeper binds them together, to a *root* from which diverse branches spring.

Not the perfection of *the finder*, but the integrity of *the seeker*, who gives his life to discipleship with Christ and seeks earnestly to know and follow the will of God, is the real test of fitness for a *recorded* membership. Let his peace testimony be *his*, not that of an inherited tradition, or the formality of a wordless creed. Spiritual life is organismic, not structural in nature. It is not "fashioned"—it is grown. It is formed, not in a mold, but in a seed bed.

The peace that can be "understood" or analyzed grows out of the "peace that passeth all understanding." In those depths we are *joined* in membership, and from that common soil all growth must come.

## On Great Words I — Integrity

No word has a meaning independent of others—the fabric of ideas, and therefore of words, is interwoven. Even so, one can rightly say that there is no other spiritual quality more essential to life on earth than *integrity*. It means honesty with one's self (sincerity) and with others (trustworthiness). Lose it and civilization falls apart. It is recognized more readily in the market than elsewhere, but it is no less important in every phase of life.

As it is a basic principle in the economic realm so it is crucial in our spiritual life out of which all other qualities of life flow. We require trustworthiness in the laws of nature—we could build nothing if the law of gravity shifted in its nature every day. More important still is the trustworthy God in whom all laws find their author. He does not change with the thought fashions of a moment. "Christ is the same yesterday, today and forever." God is changeless in our changing world—timeless in our speeding years.

As he is worthy of our trust he asks us to be trustworthy, to be people of integrity. Only as men develop this quality can they have security and freedom. It is the *divine* quality of life that makes *human* life possible.

God is the fixed point for our faith—the polar star for our untried paths. What assurance, what courage is ours and what freedom is released within us when we firmly believe his promise, "I will never leave thee nor forsake thee."

E. T. E.



# An Interview With Archer Tongue

English Friend and Temperance Leader

Archer Tongue, an English Friend now living and working in Switzerland, will be remembered by many Friends as the secretary of the committee that planned the Oxford Conference. On a visit to America, he stopped at the Friends Central Offices in Richmond in late June for a visit and "tea," in the shape of punch. (Archer Tongue adds, "Non-alcoholic" for the benefit of our English readers!) Members of the staff met him and conversed informally. Some of the questions and answers coming from that meeting are presented here. Before visiting Richmond, Archer Tongue was with Friends groups at Pittsburgh, Columbus, and Muncie. From Richmond he went on to Wichita, Pasadena, Redlands, San Diego, Arcadia and Whittier, California, starting back to Switzerland by way of Iceland in late July.



Archer Tongue

**Q.** What is the nature of your work in Switzerland?

**A.** First of all I should say that I am living and working in Lausanne, not Geneva. There is a good deal of friendly rivalry between the two cities.

I am working as the Secretary of the European Section of the Friends World Committee for Consultation—some-what the same position as James Walker's over here. This is planned to link together all the European Yearly Meetings, including Ireland, London, Germany, France, the Scandinavian, Holland and Switzerland Yearly Meetings. We are also trying to develop interest in Friends in other countries where there is no Yearly Meeting yet. Italy is an instance of this, as are Greece and Spain. We are also glad to have contact with the Near-East through the new Near-East Yearly Meeting, in which your Willard Jones, who as you know is working in relation with the Five Years Meeting Mission Board in Ramallah, participates. The main work of the Section is carried on through correspondence, inter-visitation, and literature.

And then, too, I am Secretary of the International Temperance Union. We work as an international center for information on all aspects of the alcohol problem. We federate the main international temperance bodies, such as the Good Templars, W.C.T.U. and many others. One piece of work is bringing this question to the attention of various United Nations bodies, such as ECO-SOC and UNESCO. One activity is the

organization of international conferences so that people from various countries may come together to discuss various aspects of the alcohol problem. We have a world youth movement too. There seems to be a reaction against old-time temperance education and we have to develop modern techniques so that there is an appeal to youth who in these days can appreciate the problems of drink and driving, for instance.

**Q.** We might ask questions about your work with Friends first. Is the name of the European Section to be changed upon the addition of Friends in the Near-East?

**A.** We have been talking of adding a sub-title to our name which would take in Friends in the Near-East and Friends in North Africa as these Friends become more closely associated with us.

**Q.** What can we do to help your work?

**A.** We would appreciate knowing about Friends who will be in Europe for any reason and who could do visitation among Friends. Many groups are very small—for instance, a country as large as France has only eighty members—and do not have behind them a Friends tradition of long standing. There is a great need for pastoral care, especially of our small Meetings and isolated Friends. In Europe we have done a great deal of service work, but I am not sure but that our message has not lagged behind our service approach.

**Q.** It seems that in Germany is found a strong and solidly based group of Friends. Is this true?

**A.** I think it might be said that Ger-

many Yearly Meeting is one of the most solid and vital Yearly Meetings. They have about 500 Friends. Their clerk, Margarethe Lachmund, travels among them visiting many groups of Friends.

**Q.** What has been the impact of the Oxford Conference upon continental Friends?

**A.** I think it is a little difficult to analyze accurately the effect of the Oxford Conference, because its effect on different people was quite different. It has helped the small groups of European Friends to feel part of a world-wide family of Friends. This is a very important accomplishment. It was a great experience for people from countries where there are not more than 100 Friends to go to a Conference of 900 Friends. I am afraid, however, that some of the people from the continent were over-awed by the big Anglo-Saxon element in the world Society of Friends. I think they feel a little that perhaps the distinctive features of European Friends and their peculiar situation were not really understood by those of us who have a long tradition in Friends. All in all, I think you can say that Continental Friends were inspired by what took place at Oxford and that a family sense and a sense of a religious community have encouraged them.

**Q.** What peculiar contribution do continental Friends have to make to Quakerism in the world? Are they more theological than Friends elsewhere?

**A.** I think they might be theological in Germany Yearly Meeting, but I think it must be said that Friends from many European countries, particularly the Scandinavian, do not think that the old terms meet the needs of the day. In countries where there is one prevailing religion—the Catholic or the State Protestant Church—many people rebel against formal religion while remaining personally deeply religious. Friends in these countries feeling this way want to find new words which will get over to the general public something of what we really believe.

**Q.** Is Quakerism in Europe trying to be "peculiar" or do they have a universal approach?

**A.** There is a tendency among some Friends in Europe to see Quakerism as a movement rather than as a church. This is especially true of the "Friends of the Friends." There is a view widely



held that we should be a movement with which people can associate while holding their membership elsewhere. On the other hand, there are many who see the real importance of building up a church community which takes its place in the nation's life as a particular interpretation of Christianity. I don't think any group particularly wants to emphasize peculiar tendencies.

*Q. Have continental Friends grown past the experimental stage?*

A. There is great hope for the development of Friends groups on the continent. Some groups naturally are in the experimental stage. It is difficult to bring in young people. The retarding influences of conscription, which means that any conscientious objector receives in some countries repeated jail sentences for many years, limits the number of young pacifists. One can count French young Friends on the fingers of one hand. We have to meet that situation. A question of some importance is whether we can take people into our groups who do not immediately and fully accept the peace testimony and in this way perhaps attract more young people.

*Q. Is it the peace testimony around which Friends center?*

A. Most of the groups on the continent firmly hold to the peace testimony; a social testimony is also important and the simple life has a real appeal. There is always the nearness to communism, particularly in Germany, that underlies the need for a response to its challenge. The simplicity testified to in Friends beliefs does have a very great appeal in addition to the peace testimony. Another aspect is the mystical element in Friends worship contrasting with the rather ritualistic church life of the Catholic and the State Churches.

*Q. Now to get back to your other field of work, what conference brings you here to the United States?*

A. The Institute of Scientific Studies for the Prevention of Alcoholism held at Loma Linda, California. There seem to be two schools of thought on this question. One group represented by the Yale School works on the problem of the alcoholics, rehabilitating them, etc. But other groups feel that we should also be concerned with alcohol in a rather earlier stage, e.g., that the solution of the alcohol problem will come through elimination of beverage alcohol by personal abstinence. In other words, the study with which I am concerned most is one that attempts to work out an education program which will present a total picture of the alcohol problem to society (the dangers of small amounts, etc.). We are concerned

to get similar conferences on each continent. I have come over to see how this one is organized and functions because in the near future we hope to have a similar institute in Europe.

*Q. Is there an interest in the alcohol problem all over the world?*

A. In nearly every country as far as I am aware there is an alcohol problem, and the public is open to a balanced and clear program on it. In Europe you often find abstainers and non-abstainers working together on the alcohol problem. In Finland the State controls production and distribution of alcohol but at the same time organizes temperance education throughout the country. The money gained from state control of alcohol goes to encourage temperance! A universal problem is road safety. The Swedes are one of the pioneers in this field. The other Scandinavian countries are also, and in Norway, for instance, there is a legal minimum of time permitted between drinking and driving. The International Temperance Union is working on standardization of road safety measures which might well be adopted by all countries someday. This would supersede such unscientific tests as walking a chalk line or spelling "banana" (the theory being that if you don't stop with the right number of syllables, you are under the influence of drink).

*Q. Why is it that India has such apparent success with temperance? How did they accomplish this?*

A. When independence came, a number of prohibition laws were passed in various states. Especially in Madras, temperance steps have been taken that have reduced delinquency, crime, etc. Gandhi had emphasized that drinking was a western tradition that did not belong in an independent India. Some western Christians who ask for exemption from the prohibition laws in Indian cities do not help matters. I think there is a great will among Indian people for having India dry.

Some other countries have done things we hear little about. The Sultan of Arabia has recently forbidden the importation of liquor, partly as a result of western alcohol habits penetrating his country. In England recently a Moslem asked a Christian temperance leader to talk to a group of young Moslems on temperance—a rather unusual request. There have been amazing reforms in Turkey along many lines. Abandonment of traditional restrictions has also brought in the liquor problem, but many are concerned about alcohol. The Governor-Mayor of Istanbul, who is also a qualified psychiatrist, has been very active in temperance work, being the leader of the Green

Crescent Society, the Turkish National Temperance organization.

## RUTHANNA SIMMS RESIGNS AS INDIAN COMMITTEE SECRETARY



Ruthanna Simms in her Richmond home, which has served as the office of the Indian Committee.

Ruthanna M. Simms has retired as Executive Secretary of the Associated Executive Committee of Friends on Indian Affairs after 34 years of service. The office of the Committee has been moved from 23 Howard Place in Richmond, Indiana, to 304 Arch Street, Philadelphia 6, Pa. Eunice S. Grier will serve as Educational Secretary of the Committee.

An Earlham graduate and instructor, Ruthanna Simms came to Richmond in 1917 from Chicago to assist Walter C. Woodward, who was then beginning as Executive Secretary of the Five Years Meeting. A year later she was appointed on a special "Young Friends" committee to encourage interest in the Indian work. In 1920 she was made Executive Secretary of the Board of Home Missions of the Five Years Meeting, and combined that with her increasing work for the Indian Committee. She became Executive Secretary of the Indian Committee in 1922, and continued in that position when the Home and Foreign Mission Boards of the Five Years Meeting were merged.

Since her entry into the work with the Indians, supports paid to field workers have increased more than 50 per cent, the number of Yearly Meetings supporting the work has increased to 18, including General Conference, Conservative, Independent and Five Years Meeting Yearly Meetings. *Indian Progress*, a news bulletin, has been created, and *Indian Associates*, a fellowship of the concerned, has been organized and now numbers more than 1000 members. Three new mission churches have been built—at Wyandotte, Hominy and Council House, and Indian attendance at Friends gatherings has increased.



## Friends Meet on Lake George in Joint Session

*We are indebted to Ruth Hudson, Friend of Geneva, New York, for the facts in this account. The choice of facts and their interpretation are chiefly those of the editor who, primarily as General Secretary of the Five Years Meeting, attended the joint sessions of the two New York Yearly Meetings. Due to the distance, frequent attendance is not possible.*

WITH the Adirondack Hills rising around them and with Lake George lying like a blue estuary of the sea at the foot of the rolling campus, Friends of New York met in joint Yearly Meeting sessions at Silver Bay for the first six days of August.

The lure of lake and hills and the coolness of a high altitude, combined with the prospects of a pleasant fellowship to draw a good attendance. Over 600 Friends, one-third of them children, gave the sessions a family atmosphere. Friends have met at Lake George enough years to give this idea of a family vacation, combined with Yearly Meeting sessions, a fixed place in the minds and plans of constituent families. The spiritual and recreational purposes with which parents and children attend give to these joint annual sessions a unique character and a quality of high order.

Little wonder that so many Friends from other Yearly Meetings were also attracted to the sessions. There were George Bunny of London; Keith Wedmore of Cambridge, England; Berenice Aanes of Norway; and Grace Blackburn, recently returned from Kenya.

From New England came Henry and Lydia Cadbury, Winslow and Ruth Osborne, John and Roberta Alford, Edna and Katherine Haviland; and from Baltimore, Anna E. Blackwell, Stephen and Priscilla Rushmore. William and Florence Reagan and Errol Elliott came from Indiana. By minute, Lansdowne Meeting commended Philadelphia Friends Wilfred Conant and Albert and Edith Maris. The lengthy list of Philadelphia Friends attending included also Amelia Swayne, Margaret Thomas, Lawrence and Amelia Lindley, Daniel Test, Joanna Ayres, Evan and Mary Stubbs, Clara Finch, Ellis and Helen Bacon, Earle Edwards, and J. Barnard Walton. Wilmer Cooper, of Washington, was also present. Welcomed also

as newcomers to the Yearly Meeting were Herbert and Beatrice Kimball, Mark and Nancy Peery, and Walter Van Gelden and others.

Day by day the outdoors invaded the rustic meeting place and lent its informal influence to the necessary discipline of thinking and planning by Friends. Silver Bay is a Y.M.C.A. conference center which entertains several conferences of various kinds, chiefly church groups during the summer. Young people from several colleges do the service of tables, the general house-keeping and other work. This widened the sense of fellowship and gave added significance to the week of meetings.

### YOUNG FRIENDS PARTICIPATE

At the first session the children met with the adults to hear the opening minutes and share in a meeting for worship. The clerks read the names of children, appointed as representatives to Junior Yearly Meeting after which Margaret Garone, who was in general charge of children's activities, explained the plans for Junior Yearly Meeting and directed each group to its allotted building for the programs of worship, study and recreation. This accented the idea of a family Yearly Meeting experience. Olaf Hanson, children's worker and editor of the Five Years Meeting, conducted daily demonstration teaching with the children. Any Yearly Meeting will have a future if it gives such attention to its children and their part in the work of the church.

The older young Friends of the adult Yearly Meeting presented an unusual blend of discussion and worship as, one by one the panel of six spoke from and to spiritual depths on "Beginning Where We Are." Short periods of silence followed each statement. George Bunny of London Yearly Meeting, Berenice Aanes of Norway, Richard Lane, Rodney Morris and Christine Downing of America, the latter serving as chairman, brought one of the most moving spiritual experiences of the Yearly Meeting sessions as they probed the spiritual motives that should disturb our complacency. "Are we the kind of persons God can use?" "Is it enough just to be nice persons—or does God require more?" "Are we Christian in the details of our daily tasks?" These were the questions that revealed our sense of spiritual inadequacy and led

us toward God. Berenice Aanes expressed surprise that in sharing before Friends bodies she was taking responsibilities she had never thought of doing a year ago. Such was the stir of life generated at the Reading Conference of Young Friends and reflected at Silver Bay.

Living near the Atlantic coast where foreign students in large numbers attend American colleges and universities, Friends have an important opportunity and they respond well to it. Two hundred and fifty Friends families have entertained foreign students in their homes during the past year. Many Friends in the Yearly Meeting sessions witnessed to the great value they had realized in these contacts.

About 1,200 Friends are members of both Yearly Meetings by being members of United Meetings. One of these Meetings provides "packets" of leaflet and pamphlet literature for all of their visitors. Several are making efforts, and with success, to reach non-Friends in their communities—examples of local evangelical work.

Both Oxford (1952) and Five Years Meeting (1950) delegates met in respective sessions at the dinner hour. The latter group discussed the wide range of services of the Five Years Meeting, the array of literature available in the departmental work and the responsibility of the Five Years Meeting delegates and the present members of the Boards and Committees of the Five Years Meeting to serve as the representatives of our united work in the Yearly Meeting.

The Oxford delegates evaluated their experiences at the tercentenary and conference of last year in England and resolved to give further effect to these experiences in their local and Yearly Meeting areas. In many ways they have already shared their inspiration. The question was raised as to when the next World Conference would be held—might it be in 1962? That question will be answered by time and the world situation in the years ahead.

Interest in the work of the Five Years Meeting was clearly exhibited in the concern for a secondary school in Africa as Friends responded with generous pledges to pay—if indeed the proposed school can be established. That question is still pending. Men Friends met on the lawn to consider their part in the movement of "Quaker Men." They referred appreciatively to the visit of Glenn Switzer last year and reviewed the work being done and planned by men in local meetings.

The clerks, Alfred Henderson and Horace Stubbs, with their assistants, were remarkable pilots in their alter-

(Continued on page 291)



## JESUS' RELIGIOUS STANDARDS

By LYMAN JACKMAN

*Lyman Jackman is a member of 20th Street Friends Meeting in New York City. His article, "Jesus, Our Pattern," appeared in this journal last year.*

Some of Jesus' most significant and penetrating teachings were given in his conversations with individuals, such as with Nicodemus and with the Samaritan woman. The one which surpasses all in understandable simplicity and comprehensiveness is his answer to the lawyer as to what constituted true religion.

The two accounts of what appears to be the same conversation differ somewhat in detail but emphasize the same truth: namely, that the two requirements of God for man are to love Him with all one's heart, mind, soul, and strength, and one's neighbor as one's self. Jesus declared to the lawyer that doing this met all the demands of the law and the prophets and assured eternal life.

All else that Jesus did seems to have been in explanation and amplification of these two cardinal commandments and their application to life. He realized that man, in his own strength, was unable to live up to this standard. Other religious teachers had many years previously taught high ethical principles, some of them very similar to those emphasized by Jesus, but there they stopped. They failed to teach that any divine assistance is provided to supplement human powers. For this reason the earlier religions were inadequate and necessitated Jesus' mission in the world. The new element which Jesus brought into religion is that *divine co-operation is available to help human beings meet God's demands*. This is the Good News, the Christian Gospel revealed in Jesus' teaching and life.

Bringing the Christian religion, as a dominating spiritual experience, out of concealment behind stereotyped creeds and ritualistic forms—which of themselves have too often been considered as constituting religion—is the need of today. Jesus Christ must be released from the theological encasements, by which he has become enshrined, and brought out into vital relation with men and women, in their every-day lives here and now, as God's ordained Pattern, according to which, in spirit and life principles, their lives are to be molded by the same indwelling Divine Spirit whom he himself experienced and knew was available to all, as he issued his summons, "Follow me."

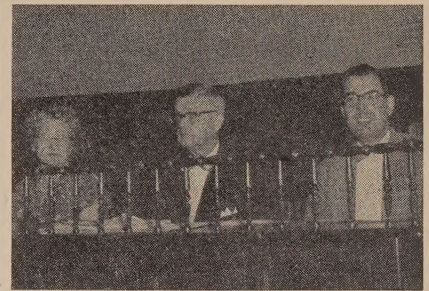
That the Christian forces are weakened by their divisions is universally recognized. No rifts or cleavages of the Church's body through the centuries have been based on Jesus' conception of religion as explained by him to the lawyer. The two requirements are so plain and simple as to defy misunderstanding or equivocation; but they are all-life-inclusive. They constitute the essence of true religion as Jesus himself experienced, practiced, and taught it. *This is Christianity*. Anything less than this is inadequate to meet the Creator's demands; anything added to it is an excrescence and places on the Christian religion a load it was never intended to bear and requirements with which it was never its purpose to conform. Ritualism in religion tends to become dominant over the spirit which initiated it and which it is intended to serve. When this shift of interest occurs, religion loses its soul. It becomes a skeleton from which life has departed.

There can be no doubt that religion embraced in the all-inclusiveness of these two cardinal requirements is truly Christian for Jesus said, "On these two depend all the law and the prophets" and "Do this and you will live." Could there be any clearer or more definite assurance that compliance with these two precepts is true and full conformity with the purposes of God for man? Jesus' statement was unqualified; it had no conditions attached to it as to the lawyer having to have correct understanding of Jesus' relation to God, the manner of his birth, or the purpose of his death which was soon to occur.

The meaning and application of his statement to the life of his day Jesus revealed in his teaching and life. The spirit contained in it of whole life devotion to God and love of others equal to that of one's self is universal and for all time, with application differing as life differs in its needs and expression in each succeeding age. It constitutes a religion of the spirit, ever dominant, and all life inclusive, constantly challenging adaptation to contemporary life. The temptation to accept the literal observance of prescribed forms and practices, which obscure the spirit initiating them, is always strong because a religion of externals is easier than one of the spirit in which the person comes face to face with the Eternal Spirit to whom alone account must be made day by day.

Following Jesus—which is Christianity—means adopting his attitude toward God and man, sharing his devotion to the divine will, and giving expression of this attitude in one's life relations, under the guidance and em-

powerment of the Supreme Spirit, who dominated him and whom he revealed as available to all men.



Iowa Yearly Meeting's Clerks look out over the Yearly Meeting from their places on the platform. Left to right are Hester Parsons, recording clerk; Roy S. Williams, presiding clerk; and Richard Newby, reading clerk.

## ERNEST LAMB IS GUEST SPEAKER AT IOWA YEARLY MEETING

The 91st assembly of the Iowa Yearly Meeting of Friends opened Tuesday morning, August 18, at the College Avenue Friends Meetinghouse in Oska-loosa.

R. Ernest Lamb, guest speaker from Richmond, Ind., brought the devotional messages each evening and his ministry was deeply appreciated by the Iowa Friends. Other visiting Friends included Elizabeth Newby Bales of Friendsville, Tenn.; Walter and Emma Lawrence of League City, Tex.; Jeanette Hadley, Wilmer Cooper and E. Raymond Wilson of the Friends National Committee on Legislation of Washington, D. C.; Lewis Hoskins, A.F.S.C. Executive Secretary of Philadelphia, Pa.; Wilfried Goerke, Wiesbaden, Germany; Lewis and Esther Savage of Leesburg, Ohio; and Merton Scott of Richmond, Indiana.

Ellen Robinson of Wilmington, Ohio, national president of U.S.F.W., spoke Wednesday afternoon to the missionary meeting. The Iowa women had raised more than \$14,000 the past year for national and local projects. Versa Harvey of Coon Rapids was re-named president of the Iowa women's missionary groups.

Among the new pastors introduced to the Yearly Meeting sessions were Richard Hartman, who takes the Greenville, Iowa, pastorate; William McLeland, who will serve the Salem, Iowa, Meeting; and Lynwood Johnson, who will be moving to Cedar Creek Meeting.

Dr. Wilbur Beeson and his wife spoke Thursday at the missionary meetings. Recognition services were held for the two newly recorded ministers. These were J. D. Stanley, who is pastor of the Valton, Wisconsin, Meeting,

(Continued on page 284)



# Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

## Nebraska Quarter Men Meet

Quaker Men of Nebraska Yearly Meeting held a dinner session June 11 during Nebraska Yearly Meeting with Ernest Thompson of Colorado Springs presiding.

L. Glenn Switzer of California, national Quaker Men president, was in attendance and spoke of the growth of the Men's Movement in many of our Yearly Meetings. He emphasized the need for men to take their full share in the work of the Local Meeting through faithful attendance at prayer meeting and other activities.

He stressed the fact that the Quaker Men program is essentially a spiritual movement. Through cooperative effort the men have been instrumental in helping establish summer camps in most of our Yearly Meetings, and also assisted in the construction of new Friends churches.

A cordial invitation was extended to the men to plan attendance at the National Conference of Quaker Men to be held in California next May, concurrently with the Conference of the United Society of Friends Women.

R. Ernest Lamb stressed the need for a more aggressive evangelism on the part of the men of the church. Membership cannot be maintained through sole reliance on the maternity ward, he declared. Men must break the path to the home of the unchurched if we expect those outside our fellowship to find their way to the church. Men's organizations must have as their central objective the winning of others for Christ and the church.

Action was taken adopting the name, "Quaker Men of Nebraska Yearly Meeting" and a nominating committee was appointed to recommend officers for the ensuing year.

## Go West, Men, Go West

The historic admonition to "Go West" is timely for men of Quakerdom as dates for the first National Conference draw nearer. The sessions will be held in California next May 8-12, at the same time Friends Women are meeting at the same place.

A program of interest and inspiration featuring outstanding speakers, panel discussions, sight-seeing tours, and joint meetings with the women is planned.

Through the Quaker Men movement we seek to enlist the tremendous power and enthusiasm of the men of the

Society of Friends for the Christian cause. The California Conference will be a generating center for that power and enthusiasm, and every Meeting that has representatives in attendance will have access to it through them, and thus be benefitted.

## Quaker Men Turn Painters

Quaker Men of Iowa Yearly Meeting, under the leadership of Harold Bacon and Bernard White, have had as their project this year the painting and redecorating of rooms at William Penn College.

At last report by President Charles S. Ball, a total of 20 rooms have been redecorated, and 99 different persons have taken part in the project. In most instances the men furnished the paint as well as the labor.

The program started at Yearly Meeting time a year ago when two Minneapolis Friends visited William Penn College for the first time. Observing the splendid buildings but with dingy appearing rooms, these Friends, Everett Nelson and Harley Stephens, asked why the rooms weren't painted. When informed that the lack of finances had prevented the needed redecorating, they presented the concern to Iowa Yearly Meeting Quaker Men and the adoption of the project followed.

On one occasion Minneapolis Quaker Men drove 250 miles to the College one Saturday, painted from 4 p.m. until midnight, brought along extra paint and employed an Oskaloosa painter to redecorate a large chemistry room.

In addition to the work done by the men of the Yearly Meeting, men on the College faculty have redecorated 11 rooms.

## Churchmen's Week, Oct. 11-18

The Quaker Men movement can be emphasized in the Local Meeting through the observance of Churchmen's Week, Oct. 11-18. The special week opens with Men and Missions Sunday on Oct. 11. The work and responsibility of men in the Meeting may be outlined in mid-week services, and the observance closes with Laymen's Sunday on Oct. 18. General theme for the special week, which will be observed by men in all Protestant churches throughout America, is "Christ Calls Men."

## Wilmington Men "Take a Seat"

One of the projects of Wilmington Quaker Men this year is to provide

seats for the new auditorium at Wilmington College. At last report the project was making good progress.

The price of each seat is \$7.50, but that sum buys a seat that actually has a retail value of approximately \$25. Men in most of the Meetings in Wilmington Yearly Meeting have cooperated in the program.

The new auditorium not only will be used for college functions, but also will be the site for most Yearly Meeting programs.

## New Units Welcomed

Joining the Quaker Men movement since the last report are two groups of North Carolina Quaker Men, both of which have been issued Charters. One is the Brotherhood Class of men in the Archdale, N. C. Meeting, of which Jack McCain is president. The other is the men of Oak Hill Meeting at High Point, N. C.

The men in North Carolina Yearly Meeting really are on the march. The addition of these two new units ranks North Carolina near the top in number of Quaker Men Charter groups.

## ERNEST LAMB IS GUEST SPEAKER AT IOWA YEARLY MEETING

(Continued from page 283)

and Dorothy Barrett, who has been serving the Greenville, Iowa, Meeting, but who is going to seminary this fall.

The Peace and Service Committee's resolution opposing the McCarran-Walters immigration laws was approved and opposition to the loyalty oaths was expressed. Friends everywhere were urged to "turn the light of Christ's gospel on such problems as disarmament, world food and health needs, freedom of speech and military conscription."

The Penn College report showed that Iowa Quakers had given more than \$26,000 to the college last year. Goals for the coming year were outlined by President Charles S. Ball and other college officials in their reports.

Junior Yearly Meeting was under the direction of Mildred Mendenhall of Fairfield, Iowa, and a good attendance was reported.

The Young Friends banquet was held in the Penn College dining hall with R. Ernest Lamb as speaker. Marjorie Frazier of Penn College was named chairman of the Young Friends board and Rose Sylvester of Lynnvile, secretary.

The closing services were held Sunday, August 22, with R. Ernest Lamb speaking in the morning services and Richard P. Newby, pastor of Minneapolis Meeting, speaking in the afternoon.

Maxine Ball



## THE POLICY AND PRACTICE OF THE AMERICAN FRIENDS BOARD OF MISSIONS CONCERNING DESIGNATED FUNDS

A number of Friends have recently inquired concerning the policy of the Mission Board in handling designated funds. We are glad to give below the methods of handling funds which are sent in for our missionary work.

1. All undesignated funds coming to the American Friends Board of Missions are applied to the general expenses of the Mission Board. (Designated funds are those which the donor requests be used for specific purposes, either within or outside the United Budget. Undesignated funds are those which are not accompanied by a specific request.)

2. All designated funds are used exactly as designated.

3. All funds designated to a certain missionary, or a child of a missionary, unless further designated for some specific purpose for that missionary, are used to apply on his general expenses, salary, child allowances and other general expenses within the budget of the Mission Board for that missionary.

4. All funds designated for a missionary and specified for some specific purpose over and above his regular salary and support are sent to the missionary in full, over and above his salary, with no deduction for handling the amount.

5. All funds designated for any specific purpose other than missionary support are also sent exactly as designated without any deduction whatever for the cost of handling the funds.

6. Whenever any funds are received about which we are not clear concerning the designation, or for which objects we are not able to use the funds, we always correspond with the donor. If, after correspondence, we are still not able to use the funds as designated they are returned to the donor.

7. Sometimes mistakes have been made, but we always seek to rectify them. A few times we have had cases in which funds were sent designated for a certain purpose and sent through the regular channels of monthly meeting, quarterly meeting and yearly meeting treasurers, on to the Five Years Meeting and the Mission Board, but where some treasurer along the way forgot to include the designation. Consequently the funds were received by the Five Years Meeting without designation and,

according to the rules, were placed in the General Fund of the Five Years Meeting. In such cases the Mission Board gets its proportional share according to the percentage of distribution of that particular year. When such errors are discovered funds are transferred so as to carry out the original wishes of the donor. Friends should be especially careful to make clear their designations and the treasurers should be careful to pass on the designations.

8. All projects sponsored by the Mission Board have been officially approved, by those responsible on the field, by the Mission Board and by the Executive Council of the Five Years Meeting. This is important in order that Friends may be sure that their contributions are being used where they will do the most good in relation to the total program on the fields. At times individuals who have secured the names and addresses of some Friends in the U.S.A. have sent appealing stories of needs to these people, but without first allowing their requests to be weighed along with the other needs. When Meetings in this country contribute to these unapproved projects they make it possible for one who disregards established customs and does the most letter writing to be favored over those who submit their needs to the recognized councils of the church. When appeals are received it is well for our members and Meetings to determine whether these have been screened through the regular channels which are most concerned for the development of the work on the fields.

The purpose of this is to assure the wisest use possible of the funds that are available as we foster the growth and development of our fields of service year after year. This screening of needs by responsible committees is one of the outstanding differences between denominational missions, which are responsible back to their constituency, and the independent missionary organization, or individual, who can tell a beautiful story but who in no way is responsible to the people who donate the money.

### PASTORAL CHANGES

Changes in places of service among Friends that have come to our attention too late to be inserted with the others on the Friendly Life page are these: Carl D. Byrd of Newberg, Oregon, has accepted a call to Lynnville, Iowa; Andrew Stuart of the Lynnville Meeting will go to Motor Meeting, also in Iowa; and Stacy Wesner, formerly of Carmel Meeting in Indiana, will be at the East Whittier Meeting.

## RIGHT AND WRONG ON THE NATIONAL COUNCIL OF CHURCHES

What are the facts about the National Council of Churches? There seems to be a triumvirate of leading critics of the National Council, each conveniently quoting the others as authorities. In the accumulated writings of these three leading attackers, the National Council seems much that will not look well in the light, and "Plain Facts About the National Council of Churches," a reply issued by the N.C.C., offers light.

Do we believe a circulated pamphlet or book as authority simply because print looks convincing or because, as is sometimes said, "One would not dare to print such a statement if it were not true"? *Persons do print much that is not true* and the mere fact that it is said with great boldness and seeming conviction does not make it true.

Although the facts have always been available to those who inquired, there is now coming from the press, issued by the National Council of Churches, a pamphlet entitled "Plain Facts About the National Council of Churches." Send for it from the National Council at 297 Fourth Avenue, New York 10, N. Y., and place it against all published criticisms. If it lacks some wanted information, ask for more facts. The only advice to be given those who want the truth is that they secure information as fully as possible and think their own way through.

E. T. E.

### DWELLING IN SAFETY

(Continued from page 278)

borne up. Then what happened? He remembered himself; he feared; his trust faltered and he began to sink.

This is just another illustration of the truth that he who loses his life shall save it. We cannot trust and still be self-serving.

What joyous freedom, how clean and light, to be rid of self-concern, to "cast out fear" and trust in God! Why not try, since God Himself is reported to have said, over eighteen hundred years before Christ: "Is anything too hard for the Lord?"

### LELIA G. MARSTALLER

Lelia Marstaller, well-known Friends minister and poet of New England Yearly Meeting, passed away at her home in Freeport, Maine, on August 3. *The American Friend* will carry a memorial to her and her last poem in its next issue.



## BRITISH FRIENDS TAKE VIGOROUS ACTION ON CONSCRIPTION

BY GEORGE H. GORMAN

From time to time something happens in the life of the Society of Friends in this country that galvanizes the Meetings into a spontaneous and united activity. It happened at the outbreak of the last war with the need to find safe evacuation areas for old people who had no one else to care for them. It happened at the time of the mission to Moscow, when special Meetings for worship were held all over the country to uphold in prayer those who were going to Russia. It is happening at the present time over the issue of conscription.

The National Service Act which enforces conscription expires at the end of this year. The Government have indicated their intention to introduce legislation, not only to continue conscription for a further period of five years, but also to extend the amount of time that conscripts have to spend in the reserve after their two years in the forces is completed.

Meetings up and down the country have taken vigorous action in awakening the Churches, the general public and Members of Parliament to what is proposed. One of the worst features of the situation is the danger that conscription will become accepted as a normal part of British life. Boys now being called up cannot remember a time when their land, noted for its liberty, was free from this scourge.

Friends have called upon the Clergy and Ministers of other churches in their locality and have spoken frankly of their concern. They have written letters on the subject to the local papers, and have been to see the Member of Parliament for their constituency.

In my own area it is hoped that we may be able to arrange a deputation to our Member of Parliament composed, not only of Quakers, whose position is well known to the Member, but of Ministers of other churches who do not take the Christian Pacifist position. In this way we hope to bring home to the Member the fact that whilst all Christians do not agree on the immediate abolition of conscription, they are all agreed that it should not continue indefinitely.

In meeting with our fellow Christians on this question we want to encourage them to bring the issue of conscription, and the differing attitudes to it held by the Churches, to the attention of

young men about to be called up. A recent survey taken amongst those attending a Labour Exchange to register for National Service indicated that very few of the young men had any knowledge of the possibility open to them to sign on as conscientious objectors. We also hope to encourage our local council of Churches to forward a resolution to the British Council of Churches, urging them to watch the situation carefully. At their meeting last April, the British Council refused to accept a Quaker resolution, which had the backing of the Methodists, asking the Government to end conscription at the earliest possible date. The Free Church Federal Council have passed a resolution, expressing grave concern that it should be found necessary to continue conscription, and have urged that the war-time provision for conscientious objection should be maintained, and also that conscription should be subject to parliamentary revision "with a view to its termination at the earliest possible date."

In a recent Parliamentary Debate the working of Tribunals was carefully examined. The responsible minister undertook to consider criticisms of the actions of one particular Tribunal, a member of which had been in the habit of asking trick questions of a ridiculous nature, typical of which was "You object on religious grounds. Then will you tell me who is the oldest character in the Book of Genesis?" The applicant replies, "Methuselah." "Then," said the questioner, "who was Methuselah's father?" The Member of Parliament who quoted this asked, "What has that to do with conscience?" Despite this it was generally agreed that the Tribunals attempt to assess the applicant's sincerity, with sensitivity.

There is much still to be done especially to obtain legislation that will allow a man whose views have changed since the completion of two years of National Service to appear before a Tribunal instead of to be court martialed.

The Society stands firm and its witness is helping to encourage other churches to clearer convictions in this matter.

## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Over the summer months, review books have piled up in our editorial office until we have come to feel that the short, briefly informative statements printed below are all that we have space for in our pages. We attempt to review fully books by and

about Quakers and Quakerism, and other religious books as we have space. We hope that Friends may find the following short reviews helpful.

*The Function of the Public Schools in Dealing With Religion*, a report on the exploratory study made by the committee on religion and education; American Council of Education; 145 pages; \$2.00. A number of important educators, including President John Nason of Swarthmore College, were on the committee which produced this report on religion and public school education from the point of view of the requirements of general education.

*In Parables*, by Clovis G. Chappell; Abingdon-Cokesbury; 153 pages; \$2.00. Fourteen interpretations of the parables of Jesus, told simply and with many anecdotes by a well-known Methodist preacher and author.

*Sermons I Love to Preach*, by Edgar DeWitt Jones; Harper & Brothers; 191 pages; \$2.50. Another volume of sermons ("perchance my last") from the pen of one of America's greatest preachers.

*The Minister's Personal Guide*, by Walter E. Schuette; Harper & Brothers; 183 pages; \$2.95. Advice from a long-time minister on many phases of the ministerial life.

*The Bible and Our Common Life*, by Huber F. Klemme; The Christian Education Press; 123 pages; cloth \$1.75, paper \$1.25. An attempt by a minister who has worked in the field to relate the Bible and the imperatives of Christian social action.

*A Theology of the Living Church*, by L. Harold De Wolf; Harper & Brothers; 383 pages; \$5.00. A one volume comprehensive Systematic Theology by the professor of systematic theology at Boston University.

*Music in Christian Education*, by Edith Lovell Thomas; Abingdon-Cokesbury; 160 pages; \$2.00. A leadership training textbook competently covering the place of music in Christianity, with emphasis on singing.

*Philosophy and the Ideological Conflict*, by Charles S. Seely; Philosophical Library; 319 pages; \$5.00. An analysis of materialism and idealism, and an attempt "to show how peace, however unstable, can be maintained without any sacrifice of freedom, progress, or human welfare."

*To Meet the Day*, by Virginia Church and Francis Ellis; Abingdon-Cokesbury; 128 pages; \$1.75. A book of 116 simple meditations written expressly for young people in their teens.

*The Cokesbury Dinner and Banquet Book*, by Clyde M. Maguire; Abingdon-



Cokesbury; 153 pages; \$1.95. A group of 23 plans, games and menus suitable for church group parties.

*Be Still and Know*, by Georgia Harkness; Abingdon-Cokesbury; 96 pages; \$1.25. A pocket-sized book of original poems and prayers by the well-known poet and teacher.

*The Christian Approach to Culture*, by Emile Cailliet; Abingdon-Cokesbury; 288 pages; \$3.75. A Princeton scholar examines the reasons for a Christian concern with culture and analyzes the present situation of our civilization.

*Alone With God*, by Grover Carlton Emmons; The Upper Room; 96 pages; 35c. Prayers for each day of the year, by the first editor of *The Upper Room*.

#### FRIENDS WORLD LITERATURE

A recent report from the Publications Committee of the Friends World Committee gives information on the literature produced by this very active committee, and on the availability of earlier publications. The two most recent study booklets, growing out of the Friends World Conference held at Oxford, can still be purchased. *The Life of the Meeting* has been used widely, with some 3600 copies purchased. The fourth study booklet, *Practical Implications of Our Faith*, was available in May, and it is hoped that Friends will use it as a basis for fall studies. The study booklets were written co-operatively, at least three Friends being responsible for each of the chapters. Dorothy Lloyd Gilbert of Guilford College, Publications Committee Chairman, edited both.

Of the two study booklets, distributed before the Oxford Conference, the second, *The Vocation of Friends in the Modern World*, is still available. Two earlier publications, *The Handbook*, American edition, and *Trends in American and Canadian Quakerism*, both invaluable aids to those who need to know about Friends in America, can also still be purchased. The Friends Book and Supply House, 101 S. 8th St., Richmond, Indiana, can supply any of this literature.

## Correspondence

#### HOME MISSIONS IN INSTITUTIONS

To the Editor:

Institutional Ministry is a specialized field for home missions of the finest kind. Ministers of other denominations have been chaplains in the armed

forces and some of them have taken courses in "clinical training" to prepare for institutional service. Superintendents of institutions are becoming increasingly aware of the value of chaplains in hospitals, sanatoria, and correctional institutions.

Logically, Friends ministers should be in the forefront of institutional ministry. Friends have a long history of service in institutions and of campaigns for reforms in hospitals and prisons. It may well be that several are regularly engaged in this field and that many more serve occasionally. It would be mutually encouraging if those who are in this type of religious work could share their experiences and uphold each others' hands.

The National Council of Churches has some monographs and other printed materials which are helpful in carrying on a program of home missions in our institutions. These should be made available to any Friends engaged in this work, either full time or as volunteers for occasional services.

Emmet M. Frazer

1444 East Main Street, Room 209  
Richmond 19, Virginia

*Ed. Note: Emmet Frazer, Clerk of Baltimore Yearly Meeting, works with the Interdenominational Religious Work Foundation in Virginia. It may be that he could serve as an informal center for exchange of ideas and information in this field.*

#### HONOLULU FRIENDS ENDORSE HAWAIIAN STATEHOOD

To the Editor:

A letter from Mr. C. Nils Tavares, Chairman of the Hawaii Statehood Commission was recently received by the Honolulu Monthly Meeting of Friends. The sincerity and spiritual devotion of the letter prompted the Meeting to appoint a committee to draft a reply, and we herewith send you a copy. . . .

The following excerpts from Mr. Tavares' letter seem to include his principal requests and reasons, and we are happy to pass them on for Mainland Friends:

We certainly do not believe that we should appeal to our Christian brethren to pray that we be granted Statehood, or to advocate the result, as a purely political decision, or merely as a means of gaining to our local community greater selfish advantages. . . .

But we do feel that we can properly appeal to spiritual leaders, such as you, and their congregations, to pray for our and the nation's guidance in this connection, because the question is not a merely political one, but one which we sincerely believe has in it

a real hope for furthering the Christian goal of brotherly love between all mankind and the achievement of world peace.

It seems to us that the granting of Statehood would be a reiteration by this country, in deeds of unmistakable import, of its belief in the brotherhood of man, regardless of race, origin or creed. . . .

As one who believes deeply in the power of prayer, I feel that I can appeal to you and other leaders of the churches of this nation, in asking that we all join in praying—not selfishly for Statehood for Hawaii regardless of the merits of the question or the issues involved—but humbly for the guidance of our President and the makers of our national laws, that they may disregard all considerations of mere selfish advantage, expediency or prejudice, and may consider this question from the sole standpoint of whether it is right, just and proper. . . .

As residents of Hawaii, we cannot see legitimate reason for opposing statehood on the basis of either the Communist problem or of the racial makeup of the Territory. It is our genuine conviction that these issues have both been distorted for political effect.

Greater understanding and acceptance of our neighbors of differing skin color is still needed in Hawaii, and we believe that greater love for all of our fellow men—be they laborers, heads of business, or former members of the Communist Party—will still further improve our society in Hawaii as it would elsewhere on earth. But we are convinced that significant efforts in such directions are already being made, and that Hawaii may rightfully claim a position of some leadership in the matter of social acceptance of other races, rather than to be relegated to an inferior position in terms of fear of those of diverse racial backgrounds.

We need hardly affirm that there is nothing to fear from our American brothers of whatever color. Our responsibility—and theirs—rests in acceptance, love, and mutual confidence.

In this conviction, we do endorse the move for Statehood for Hawaii, believing it to be a right step, though we must retain our larger dedication to "that of God in every man."

On behalf of Honolulu Monthly Meeting of Friends,

Catharine E. B. Cox

Ben Norris

Gilbert Bowles

4988 Maunalani Circle  
Honolulu 16, T.H.

*Ed. Note: Statehood for Hawaii and Alaska has been shelved by this Congress. The 1954 sessions of Congress will probably consider this question again.*



# The Sunday School Lesson

Prepared by Russell E. Rees

For October 4

## God's Design for a Better World

Isaiah 42: 5-9, Mark 1: 14-15

John 3: 16-17, Revelation 21: 1-5

A preview of the lessons of this quarter shows that we are to think about the Better World for which man hopes, and especially the purpose of God in relation to that world. The introductory statement to the lessons says: "The purpose of this series of lessons is to study some of the passages of the Old and New Testaments which reveal God's proposed way of life, leading to the highest good for man." First then we devote a lesson to the principles of the better world.

For this beginning we turn to Isaiah. He rightly goes to the true nature of God for this beginning. For it is God, he says, who has made all things, giving sustenance and purpose to the whole creation. But it is not only the physical world which was created by God, but the very spiritual nature of man is also part of His gift to men. The word righteousness is somewhat difficult to define, hence Isaiah pauses to interpret it, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

The two passages from the Gospels merit close study also. In the first are the words of Jesus in regard to the Kingdom of God. It was not a "far off divine event" about which Jesus spoke, for to him the Kingdom of God was at hand, was here, the time was fulfilled. He talked about it as an immediate possibility, dependent, not upon a future action of God, but only upon the individual response to an invitation. "Repent ye, and believe the gospel," he said. The passage from John is the best known verse in the Bible. Sometimes we stop too soon and do not read the 17th verse, which goes on to say that God did not act to condemn the world, but to save it, to bring it to its possibilities to reveal, or open up the hidden meaning and purpose to men. Religion has too often been interpreted as a coercive, oppressive, limiting experience, not as a releasing, illuminating, freeing experience. Man is not free when he obeys a code of laws against which he is in rebellion, but he is free when he has the spirit of righteousness within him, so that like Dr. Eliot of Harvard, he can say, "I

get paid for doing what I would gladly do if there was no salary attached to it."

The final passage from Revelation is given, as in the whole of this book, in language which is capable of many interpretations. For that reason the book has been given different interpretations in almost every century since it was written. This much is certain, the writer expected that a "new heaven and a new earth" were part of the purpose of God. He also promised that "the tabernacle of God is with men, and he will dwell with them." As a result of this presence of God with men, there was to be no fear of the future, no surrender to the evils of the present situation. "Behold, I make all things new," says God.

It should be clear from these scattered passages that the Bible as a whole advances the idea that from the very beginning God had a purpose for creation, and that this purpose became clearer as time passed, until it became almost crystal clear in the life and teachings of Jesus. Also man is not left to his own devices to bring the purpose to pass, but God is involved, is present, is at hand, with all his resources ready to put at man's disposal whenever man is willing to repent and believe the Good News.

### Questions:

1. What do we mean when we speak of a "necessary evil"? Are there any such evils? Why do you believe as you do?
2. What is meant by the statement that the "tabernacle of God is with men"? Is it anything like the Friends belief in "something of God" in men?

For October 11

## God's Design for New Men

Jeremiah 31: 31-34, 1 Peter 1: 13-16, 22-23

Jeremiah, the prophet, from whose book the first part of the lesson comes, lived a century after Isaiah, and his life spanned one of the most difficult periods of Hebrew history. He saw the subjection of Jerusalem, its capture in 598 B.C. and its destruction in 587 B.C. A three-cornered contest for world supremacy was on between Assyria, Babylonia and Egypt. Assyria was growing weaker, Babylonia was the rising new world power, and Egypt was staging a come-back after a period of decline (cf. Harper's Bible Dictionary).

Jeremiah was a reforming prophet, attacking the immoralities of the national life, differing with the superficial reformers who wanted to put a new patch on an old garment, and preaching against international alliances. The wound was deeper, and the cure more penetrating than most men realized. It was in his search for the true cure for man's evil that Jeremiah came to the position expressed in this lesson.

The older covenant had been a covenant of laws, according to which the nation had been trying to live for centuries. But a new covenant is available, "I will put my law in their inward parts," not on tables of stone, but in human hearts. This is probably the nearest approach to the teachings of Christ which appears in the Old Testament.

Last week we talked about the "Design of God for Men." If one leans too heavily upon the first, he falls into the error of predestination. If one leans too heavily upon the second, he becomes a humanist. Somewhere in between these two is the place of Christian faith. The purpose of God is not automatic and inevitable. The power of man is not omnipotent. The purpose of God works through men, and is really in some way dependent upon man's response to God's initiative.

It is when the law is in the inward parts, that is when the purpose of man corresponds with the purpose of God, that the new world becomes possible.

One of the Negro spirituals warns us, "You can't go to heaven in a rocking chair." Some religions lift the load of responsibility from people, saying put your faith in the church and the church will get eternal life for you. Peter must have been nearer the spirit of the Gospels when he said rather, "Gird up the loins of your minds." This is no business of drifting into salvation.

God's design begins, not with nations or with material ends, but with men. The world will never be good with bad men. Put the man together and the puzzle comes right. Put the law in the inward parts of man and he will make a society which is a Kingdom of God on earth. But patches of occasional goodness on old garments of selfishness and sin will make nothing better than an old rag of goodness. New men come first and then new heavens and a new earth.

(Continued on page 291)

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



# Friendly Life — Far and Near

*Christian Pacifism after Two World Wars*, by the late Leyton Richards, an English Friend, has been translated into Japanese and recently published in that country. Copies are available through the Japanese Fellowship of Reconciliation.

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An article by Howard and Rosemary Harris of Xenia, Ohio, appears in the special July issue of *Fellowship* magazine, devoted to "Children and World Tensions." "Why We Took Our Son Out of School" is the title of their article.

\* \* \* \*

H. Richard Niebuhr of the Yale University Divinity School will give the 1953 William Penn Lecture on November 8. His title is "The Body of Christ and the Idea of the Church." The Young Friends Movement of the two Philadelphia Yearly Meetings sponsors the lecture.

\* \* \* \*

A comprehensive report on "Details of 'Doctors' Draft' Affecting COs" has been issued by the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Pa. Also available is a memorandum on "Naturalization of COs" recently prepared by the Central Committee for COs.

\* \* \* \*

Virginia Helm, a member of First Friends in Portland, Oregon, won first place in a speech contest of the World's W.C.T.U. convention held in Vancouver, B.C. early in June. She competed against representatives from Italy, New Zealand, England, China and Canada. Over 2,000 delegates attended the conference. A loving cup was given as an award for her speech, which was entitled "Where There's Drink There's Danger."

\* \* \* \*

Earlham College will hold three Church Music Conferences during the coming year. A conference will be held at the College November 7 and 8, to which church musicians of all denominations will be invited. A conference will be held at Connersville on February 7, and another at Muncie on February 28, both under the direction of Lawrence Appgar of the Earlham music faculty. The college choir under the direction of Leonard Holvik will give a concert in the evening after each conference.

\* \* \* \*

T. Noel Stern, a Boston University Professor and member of New England

Yearly Meeting's Committee on Peace and Social Concerns, has been granted a leave of absence from the University to accept the directorship of the American Foundation in Paris. The Foundation is a residence and cultural center for 380 American and foreign students. In addition to his work as Director, Noel Stern plans to continue his research in French politics and labor. His wife, the former Katherine Kirk, and four children will accompany him.

\* \* \* \*

Phyllis E. Underwood of Forest Park, Illinois, a 1953 graduate of Earlham College, will teach at the Friends Girls School in Ramallah, Jordan, this coming school year. She sailed with Anna O. Langston, leaving New York in early September for Beirut. Phyllis Underwood graduated with honors, majoring in history and English. She was active in student affairs, particularly the Y.W.C.A. and drama, and has been active in her home church, the First Baptist of Oak Park, Illinois. While at Earlham, she did her practice teaching at the Richmond Senior High School.

\* \* \* \*

The first Quaker seminar in Yugoslavia was held August 1-22, with about forty students from West Europe, the United States, Pakistan, India, Ceylon and Egypt discussing cultural, ideological and economic characteristics of the East and West. The Yugoslav youth organization People's Youth cooperated in organizing the seminar. Four other international seminars were held in Europe, two in Japan and five in the United States. Plans are also being made for several similar projects in India and Pakistan.

\* \* \* \*

A large steel engraving of the famous English prison reformer, Elizabeth Gurney Fry, reading the Bible to the women in Newgate Prison has been presented to Wilmington College by G. L. Bailey of Ridgeville, Indiana. Painted by Jerry Barrett and engraved by T. Oldham Barlow, the century and a half old engraving will be placed in the Quaker Historical Room. G. L. Bailey, who is also turning over to the college most of his library of 8,000 volumes, is a cousin of Albert I. Bailey, for whom the Bailey Hall of Science is a memorial.

\* \* \* \*

The *Honolulu Friends Newsletter* reports that Herbert V. Nicholson, a Philadelphia Friend with many years

of missionary service in Japan, now of Gokasho P.O., Shiga Ken, Japan, recently visited Okinawa, and then went to Korea to take heifers, goats and pigs to help relieve the hunger problem. The Agricultural Department of the Japanese Government gave active cooperation in this project. Herbert Nicholson is mentioned in the elementary school readers as "Uncle Goat," and his own name, Nicholson, is also used. This has led to many speaking engagements in various parts of Japan.

\* \* \* \*

An Elbert Russell memorial Meeting-house is being planned by the Durham Monthly Meeting of Friends in Durham, N. C. The Meeting has launched a campaign to raise funds for a Meetinghouse in the memory of the late Elbert Russell, who founded the Meeting when he was Dean of the Duke Divinity School. Composed of Durham citizens and Duke University faculty and students, the Meeting has gathered most recently in the College Chapel, but has no facilities for First Day School. A lot has been purchased and cleared, and the Meeting now welcomes contributions from any interested Friends. Plans call for a \$20,000 structure. Contributions should be made to the Durham Monthly Meeting of Friends Inc., Susan Gower Smith, Clerk, 3437 Dover Road, Durham, N. C.

\* \* \* \*

More than 800 high school and college youths worked in American Friends Service Committee summer projects around the world. None of the student volunteers are paid for their work. Comments B. Tartt Bell of the AFSC office in Greensboro, N. C., "That's the key to the whole thing. At first the people are resentful and then they find that those boys and girls are paying their own way. That wins them over and they start doing things themselves." The projects included screening homes and building sanitary privies on the Cherokee Indian reservation in the North Carolina mountains; vaccinating children in Mexican villages; rebuilding a medical clinic in southern France, and helping erect an elementary school in southern Italy.

\* \* \* \*

Winifred Rawlins, a member of Pacific Yearly Meeting and formerly of London Yearly Meeting, was granted American Citizenship in Philadelphia on August 5th by Judge Allan K.



Grim. Her petition for naturalization was opposed by the Immigration Department on the grounds that she was conscientiously unable to take the oath of allegiance introduced by the new McCarran Act. The new oath includes a statement of willingness to perform either armed service, non-combatant service, or service of national importance under a civilian authority, when called upon to do so. Judge Grim overruled the Immigration Department and allowed Winifred Rawlins to take the earlier form of oath which avoids all reference to war service, because her petition predated the passing of the McCarran Act. Harold Evans represented her in court. Winifred Rawlins is a member of the staff at Pendle Hill.

## Friendly Fellowship

WHITTIER, CALIFORNIA—A unique paper drive, or "paper without a drive," is under way by Boy Scout Troop 884, sponsored by First Friends Church, a project which is coming to have many facets and surprising developments.

The troop published in the local newspaper and the church bulletin several telephone numbers which persons having paper and rags could call, with a promise that the paper would be picked up in a day or so and stored until a truckload was amassed for hauling to Los Angeles. Within four days there was more than a truckload, worth over \$30, and calls were pouring in at an increasing rate.

In addition, the boys found many of the "rags" they collected to be clothing suitable for American Friends Service Committee distribution, and many of the magazines well worth distributing to hospitals. So they added those human services to their financial project and now are looking for new angles to their "little business grown big."

They expect soon to be able to buy their own truck, to be used for both paper collecting and camping trips. A share of the profits also may be given to the church for youth work, salary of a missionary or some other vital project.

Robert Poor

\* \* \* \*

DAYTONA BEACH, FLORIDA—Our group in Daytona Beach has been meeting the first and third Sundays in each month since June 1951. Our number varies from a low in summer of about eight or nine to twenty-two or three during the winter months when visitors from the north are with us. Occasionally during the winter season we have



Irish Young Friends Visit

Two of the ten visiting Young Friends from other countries crossed paths in Richmond, Indiana, in August, as they were on their itineraries among Friends. Philip Jacob of Southern Ireland (to the right) and Arthur Chapman of Northern Ireland, have a laugh with Lois Forbes outside the Friends Central Offices in Richmond. Lois Forbes is serving as Western chairman of the Inter-visitation Committee planning the visits of these Young Friends.

a covered dish supper with a fine fellowship.

The Meeting has been privileged to have Bernard Walton visit us twice, in 1951 and 1952; also James Walker met with us early this year. At the St. Petersburg meeting in March there were seven of our group in attendance. Wilbert J. Edgerton acts as our Clerk. He is a member of the Young Friends and so we are kept in touch through him with that group.

During the two years we have met there have been several substantial shipments of clothing sent from the group to the American Friends Service Committee in Greensboro, N.C.

We hope that in the not too distant future we may become an organized Meeting.

Nina Shares

\* \* \* \*

CHICAGO, ILLINOIS—Pacifists and non-pacifists surprised the Peace and Service Committee of 57th Street Meeting by filling the Meetingroom of Quaker House at the forum sponsored by the Committee on "Communication Between Pacifists and Non-Pacifists." Emory Via, chairman of the Committee, introduced the subject and a panel of four who began the discussion. Jerome Tannenbaum, engineer, gave his answers to the questions usually asked of pacifists. Lee Thomas, accountant, applied the techniques of good salesmanship to pacifism with special reference to problems and resources which Quakers have. Phil Meighan, social psychologist, emphasized the importance of understanding and speaking the other fellow's language the way he speaks it. Kale Williams, staff member of the A.F.S.C., pointed to the lack of clear and relevant pacifist thought and

discussion, not only with non-pacifists, but among pacifists themselves.

In the discussion period, the experiences and problems of the audience were shared. Although there were many points of agreement, Jerome Tannenbaum, in a summary statement, pointed to what seemed to be one major difference in the approach of people attending and participating in the forum: quiet, "passive" witness—or active "missionary" outreach.

Newsletter

## In the Larger Circle

J. Duncan Wood, in a report from Geneva, tells of some of the short-time, more spectacular results of the United Nations Technical Assistance program. F.A.O. has assisted Saudi Arabia to package its dates for the first time in 3,000 years of history and has introduced to Thailand the cultivation of the pineapple as a year-round crop. W.H.O. reports a remarkably successful campaign against malaria near Lashio in Burma, resulting in an 80% reduction of the disease among adults and its almost complete eradication among infants. The 5th report of the Technical Assistance Board (United Nations Publication E/2433, price \$3.50) discusses twelve projects in full detail, giving something of the wide scope and intricate nature of Technical Assistance. Americans may not realize that Technical Assistance experts come from as many as 64 countries, many of them regarded as underdeveloped. India received 136 experts from abroad, but sent out 84. Egypt sent out more experts than she received. Duncan Wood calls the program "one of the most inspiring examples of international cooperation in the world today."

## LAMPMAN AND ELLIOTT JOURNEY TO AFRICA

At a joint meeting of the Central Committee of the Five Years Meeting and the Executive Committee of the Mission Board on September 1, it was decided that Charles Lampman and Errol T. Elliott should visit the African field this fall. In view of an urgent situation on the field due to the need for a secondary school and to the atmosphere brought about by the Mau Mau movement, it is felt that this visit by the new Administrative Secretary of the Mission Board and the General Secretary of the Five Years Meeting may help to bring about a clearer view of the thinking and action needed here and in Africa.



## BIRTHS

**CARTER**—To Herman and Alice Carter of Russiaville (Indiana) Friends Meeting, a boy, David Lee, on April 1.

**MARSHALL**—To Harvey and Jeannine DeTar Marshall of Scattergood School, West Branch, Iowa, a son, Alan Dean, on June 14.

**TAYLOR**—To John and Lelia Marstaller Taylor of Freeport, Maine, a son, Stephen Frank, on July 24.

**THOMES**—To Walter and Ruth Porter Thomes, a daughter, Mary Leigh, on April 30, at Minneapolis, Minnesota.

**TOWLE**—To Philip and Virginia Towle of Hinckley, Maine, a daughter, Karen Elizabeth, on August 2.

## MARRIAGE

**MCDONALD-HOSKINS**—Martha E. Hoskins, daughter of Moses and Vera Hoskins of Pleasant Plain Meeting in Iowa to Lloyd T. McDonald, son of Mr. and Mrs. W. B. McDonald of Clemons, Iowa, on April 12 at the Pleasant Plain Friends Meeting, S. A. Watson of William Penn College officiating. They are serving as pastors of the Lawn Hill Community Church and also are engaged in farming.

## DEATHS

**FORTNER**—Lou Emma Fortner, aged ninety-one, at the home of her son, Ord Fortner, near New London, Indiana, on May 30. She was a faithful member of the New London Friends' Meeting and the Bible School, missing only once during her last seven years her Sabbath morning Bible Class. Surviving are her sons, Ord of New London, and John of Rockville, Indiana; one daughter, Blanche Smith of Pharr, Texas; a sister, Mrs. Ord Fortner; and several grandchildren.

**KEN**—Margery Ken, on August 3, at Winchester, Ind. She was born on December 22, 1861. She was a member of long standing in Winchester Meeting. Services were held with Inez Napier and Wilbur Kamp officiating. Burial was in Woodlawn Cemetery.

**LAMB**—Anna Talbott Lamb, on May 3, in a nursing home in Youngstown, Ohio. She was born in Mt. Pleasant, Ohio, in 1871. In 1889 she came with her grandmother, Caroline Talbott, a well-known Friends minister, to Oakwood School on Cayuga Lake, where she graduated four years later. For many years she was companion and friend to an invalid member of 20th St. Meeting in New York City, where Anna was a very active and valued member. In 1915, she married Alvale Lamb. Their home was on Long Island and from that time she was active in the work of the Friends Meeting on Lafayette Street, Brooklyn. After Alvale Lamb's death, she returned to Damascus, Ohio. Cataracts on both eyes prevented letter-writing or reading the past few years, yet those who visited her report that her Christian faith, cheerfulness and her many lovable traits remained with her until a paralytic stroke resulted in her death. She is buried beside her husband in

the Friends Cemetery in Brooklyn, New York.

**LOCKWOOD**—Bessie Lee Lockwood, on July 14, at her home in Unadilla, New York. She was born in Brooklyn, New York, August 18, 1891. She was a member of Unadilla Friends Meeting. Her husband, Henry, and one son, Edison, survive. Funeral services were held July 17 in Unadilla with burial in Sand Hill cemetery.

**STOUT**—Lew Wallace Stout at his home near Russiaville on July 1, aged seventy-five. He was one of Russiaville's oldest merchants, having entered the undertaking and furniture business 54 years ago with his father. His wholesome influence in the community and his responsibilities in the New London Meeting will be long remembered. He was the son of Albert and Carolina Kenworthy Stout and was a birthright member of the New London Friends Meeting. His first wife, Ina Reagan Stout died in 1951. Surviving are his widow, Grace; two daughters, Mrs. Kenneth Newby and Mrs. Wendell Gilbert; two sons, A. B. and Kennard, all of Russiaville; one sister, Mrs. Ord Fortner; and several grandchildren.

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## NEW YORK FRIENDS MEET

(Continued from page 282)

nation of responsibilities. George Badgley and Gladys Seaman as secretaries were warmly commended.

Karl Harrington, Negro tenor soloist, shared graciously and very acceptably his talents in music, particularly in his rendition of spirituals.

Whether the two Yearly Meetings shall unite or not is second in interest only to the concern that any possible union shall be real, spiritual in nature, motivated and fed by the living spirit of Christ within. Unity was more definitely accented than was union, though attention is increasingly focused on the merging of the two Yearly Meetings, whose circumstances are greatly different from those of Friends in other areas of America. One must really attend and converse with the New York Friends in order to understand the nature and spiritual quality of their fellowship and their common problems.

## SUNDAY SCHOOL LESSONS

(Continued from page 288)

Questions:

1. Are there any laws which you obey simply because there is a penalty attached to disobedience? Are you really a good citizen at that point? What makes a man a truly good citizen of the community?

2. In what way is forgiveness (v. 34), connected with the law in the inward parts? Is forgiveness dependent upon man's readiness for it?

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## LOCAL MEETING DIRECTORY

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

**Albuquerque, New Mexico**—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

**Alhambra, California**—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

**Anderson, Indiana**—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Berkeley, California**—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

**Brooklyn, New York**—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**Cambridge, Massachusetts**—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

**Chicago, Illinois**—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

**Chicago, Illinois**—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 6110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-6157.

**Chicago, Illinois**—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

**Cincinnati, Ohio**—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambier Circle; phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

**Citrus Heights, California**—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

**Denver, Colorado**—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister

**Des Moines, Iowa**—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 6-5735.

**Detroit, Michigan**—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, 13167 Appoline, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan**—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

**Greensboro, North Carolina**—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

**Hartford, Connecticut**—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

**High Point, North Carolina**—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

**Indianapolis, Indiana**—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

**Jacksonville, Florida**—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

**Kokomo, Indiana**—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

**Long Beach, California**—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

**Los Angeles, California**—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

**Montreal, Quebec, Canada**—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

**Mooresville, Indiana**—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

**Muncie, Indiana**—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

**New Bedford, Massachusetts**—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

**Newberg, Oregon**—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

**New York, N. Y.**—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 3 through September each Sunday at 11:00 a.m.

**Orlando, Florida**—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

**Pasadena, California**—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

**Phoenix, Arizona**—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

**Portland, Oregon**—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

**Raleigh, North Carolina**—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets, William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

**Richmond, Virginia**—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

**Scarsdale, New York**—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

**Seattle, Washington**—University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

**Seattle, Washington**—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, Vermont 3579.

**Shrewsbury, New Jersey**—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

**South Glens Falls, N. Y.**—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

**St. Petersburg, Florida**—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

**Tucson, Arizona**—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McClenaghan, 223 N. Mountain Ave. Phone 25960.

**Washington, District of Columbia**—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

**Whittier, California**—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

**Wichita, Kansas**—University Friends, University Ave., at Glenn Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

**Worcester, Massachusetts**—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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—Henry Noble MacCracken  
at the George School Convocation

For further information please write

RICHARD H. McFEELY, Principal, Box 350, George School, Pa.